THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

Volume LV. SAN FRANCISCO, JULY 13, 1905 Number 28

O BEAUTY OLD, YET EVER NEW!

"O Beauty old, yet ever new!
Eternal Voice and Inward Word
The Logos of the Greek and Jew,
The old sphere-music which the Samian heard!

"Truth, which the sage and prophet saw,
Long sought without, but found within,
The law of Love beyond all law,
The Life o'erflowing mortal death and sin!

"Shine on us with the light which glowed
Upon the trance-bound shepherd's way
Who saw the darkness overflowed
And drowned by tides of everlasting Day

"Shine, light of God—make broad thy scope
To all who sin and suffer; more
And better than we dare to hope
With Heaven's compassion make our longings poor."

THE PACIFIC

Established 1851.

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DON'T YOU SEE?

By Katharine Lee Bates.

The day was hotter than words can tell,
So hot the jelly-fish wouldn't jell.
The halibut went all to butter,
And the catfish had only force to utter
A faint sea-mew—ay, though some have doubted,
The carp he carped and the horn-pout pouted.

The sardonic sardine had his sly heart's wish
When the Angel-fish fought with the Paradise-fish.
'T was a sight gave the Blue-fish the blues to see,
But the seal concealed a wicked glee.

The day it went from bad to worse,
Till the Pickerel picked the purse-crab's purse.

And that crab felt crabbeder yet, no doubt,
Because the oyster wouldn't shell out.
The sculpin would sculp, but hadn't a model,
And the cod-fish begged for something to coddle.

But to both the Dolphin refused its doll,
Till the whale was obliged to whale them all.

—The Churchman.

"It doesn't pay to try to pass yourself off for more than you are worth; it tends to depress your market quotation."

Man wants but little here below
When eating a la carte,
But when it's table d'hote he wants
It's all, right from the start.

—Yale Record.

"Why," asks a Missouri paper, "does Missouri stand at the head in raising mules?" "Because," says another paper, "that is the only safe place to stand."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday July 13, 1905

OUR DISTINGUISHED VISITORS.

It is not often that San Francisco has so large and so distinguished a party of Government representatives as that of last week, and the utmost possible was made of them for their entertainment and our own advantage and uplift. So much were they in demand and so constantly were they on the move that it was a relief doubtless to these visitors when they boarded the steamship Manchuria on Saturday and realized that they had entered on a period of quiet and rest on the waters of the Pacific.

Aside from the interest which centered on Miss Roosevelt, the daughter of the President, who showed herself to be a highly sensible and most estimable young lady, Secretary Taft was of course the one to whom most attention was turned. Throughout, he made a most favorable impression. Whenever interviewed on the subject of Chinese exclusion he expressed himself unequivocally in favor of just and humane treatment. On one occasion he said publicly:

"Shall we pursue the policy that will insult Chinese merchants and students and destroy our advantage with China in international affairs? I say no. And the State of California will say no if the State knows her own interests—not only the wealthy men, but the laboring men. The laboring men are the bone and sinew of the country, and every time you increase our trade by one hundred million, seventy-five millions are going to the laboring man. Is it possible for the interests of labor that we will find it necessary to fling insulting measures in the face of China?

"I hope I have made plain my view on the Chinese question. I am not criticising the enforcement of the law. If by treaty or law it is necessary to insult, then those laws should be repealed."

When questioned as to Japanese exclusion he made it plain that he stood with Commissioner of Immigration Sargent, who remarked here a few weeks ago that no law as to the Japanese different from that which applies or shall apply to other nationalities will, in his opinion, ever go upon our statute books.

In his remarks concerning the Philippines Secretary Taft exhibited the qualities of the statesman who is alive to present-day world-wide problems. He recognized the responsibility which we owe to the Filipinos who came so strangely and so providentially under our influence and control a few years ago, stated emphatically that it was his judgment and the judgment generally that they would not be fit for self-government for a generation or two yet, and that it was our duty to let them know it and to let them understand also that our Government will be supreme while we work out the problem of teaching them how to govern themselves. That we are doing for them what no other government has ever done for a dependency, even Great Britain at her best, was also maintained.

All in all during his stay here Secretary Taft left the impression that he is a man of purity of motive and nobleness of aim, one who thoroughly justifies the words written concerning him by Mr. Roosevelt before he succeeded Mr. McKinley as President, which words were: "I think that almost all men who have been brought into close contact with Judge Taft agree that he combines, as very, very few men ever can combine, a standard of absolutely unflinching rectitude on every point of public duty, and a literally dauntless courage and willingness to bear responsibility, with a knowledge of men, and a far-reaching tact and kindliness, which enable his great abilities and high principles to be of use in a way that would be impossible, were he not thus gifted with a capacity to work hand in hand with his fellows."

The only occasion when several of this party of visitors spoke when attendance was freely open to the public was on Friday afternoon on the University grounds in Berkeley. One thing noticeable at that time—and it has been remarked on by several persons who were present—was the reference in every speech to the influences of Christianity and to the hand of God in the affairs of men, and especially in those of our own nation. This was very marked in the speech by General Grosvenor, a member of Congress from Ohio. Representative De Armond of Missouri had questioned in his speech the wisdom of "projecting ourselves into the Philippines" as we have. When General Grosvenor spoke he showed how we as a people had always been projecting ourselves into what was sometimes called other people's business. The Pilgrims and Puritans, he stated, had projected themselves on the wild New England shores, and westward afterward across the mountains into the territory of the Indians; later across the Mississippi and on to the shores of the Pacific. Referring to our war with Mexico he declared that no historian had ever been able to discover for it any legitimate reason; that Grant had said on his dying bed that it was for nothing; and yet, that when we looked at results we saw why it was. One of the results was this magnificent state of California and our supremacy on these Pacific shores, said General Grosvenor.

And then he added, "I say it reverently, God did

it." Then came from his lips these words from the old, familiar church hymn:

"God moves in a mysterious way
His wonders to perform;
He plants his foot upon the sea,
And rides upon the storm."

In his remarks concerning the Philippines Secretary Taft appealed to that which is best and noblest within us, when, after reference to these Malay Christians, he said, "Who being Christians have Christian ideals and look therefore to Europe and America for their highest ideals."

Another part of Secretary Taft's speech which is worthy of note was that which deprecated the chase of the dollar as the highest aim in life. Herein lies America's chief danger at the present time. Again and again in recent addresses in the East has President Roosevelt lifted up a warning voice against this tendency; and it is gratifying to have come among us now these men who are connected with the executive and legislative departments of our Government and to hear them speak as the honorable gentlemen, Messrs. Taft, De Armond, Payne and Grosvenor did speak under the shadows of our great University at Berkeley.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

But we do not despair of the Republic. There are good signs of the times as well as evil signs. Herein are some of the good.

The Pacific Coast in Brief.

Bishop Bell of the United Brethren Church expects to make his home in Berkeley for the next four years. He was elected bishop last May and was assigned to the Pacific coast district. His home has been in Dayton, Ohio, for several years, and his work has been that of missionary secretary.

The Rev. Dr. Howard Agnew Johnston, until recently the pastor of the Madison Avenue Presbyterian Church, of New York, has started on his trip around the world in the interests of the Presbyterian foreign missionary board. The work to which he has been appointed will keep him abroad until March, 1907. He sailed from New York and will return through San Francisco. Dr. Johnston is a son of Mr. D. S. Johnston, who is a member of the First Congregational Church of Tacoma, and who is widely known in the Northwest for his interest in Sunday-school and other Christian work.

The Rev. William Rader has been suggested for Mayor by not a few persons in San Francisco. Just how widespread this idea is we do not know, but the suggestion has come from several men of solid worth in business circles. The San Francisco Call of Tuesday, July 4th says: "His sermon last Sunday night, reported in The Call yesterday, was full of vigorous Americanism, dealing primarily with the interpretation of the Declaration of Independence and how it must be applied to the conduct of civic affairs. At the close of the service the congregation arose and sang the national anthem, and men assembled in the lobby of the church suggested that Dr. Rader might place himself in the hands of the citizens for nomination for Mayor of San Francisco, in view of his approaching retirement from the regular pastorate. They declared that he was the best man to lead the fight against misrule. It was urged that the conditions are such as to invite ability and honor from a constituency outside strictly partisan circles —to seek, in fact, a man from the ranks of the people rather than from the ranks of politicians." This is by no means the first time such a suggestion has been made, and it is worthy of note that it comes from sources outside church circles also. Heretofore Mr. Rader has not given the matter any serious consideration, but now that he is about to retire from his ten years' pastorate here and expects to remain for a time at least in the city, it is something worth careful consideration on the part of our citizens and by Mr. Rader himself. The nomination and election of a man of his ability and character would be a distinct benefit to all classes.

The Boston Transcript of Saturday, July 1st, says: "A business block in Oakland, Cal., erected by Mr. J. L. Baker, is a missionary investment of its owner. The proceeds are devoted to the support of his daughter, Miss Lydia G. Baker, who is a missionary in Madura, India. The block is named India." All of which is correct, except that the name of the man who has made this missionary investment is Barker instead of Baker, as is also the name of the missionary daughter, and the building is in Berkeley instead of Oakland. But in this case the name does not matter, for he who has erected and consecrated the "India Building" to the work of foreign missions is one whose unostentatious giving in this and other matters suggests the words of Whittier:

"What matter I or they?
Mine or another's day?
So the right word be said,
And life the sweeter made."

Were it otherwise more would be said and more known on the Pacific coast concerning this missionary building. Quietly it is doing the work for which it was intended, and in this comes the reward. "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

The Christian Evangelist, of St. Louis, for June the 29th, was devoted considerably to the Pacific coast, in preparation of its readers for what they are to enjoy when they come to the national convention of the churches of the Disciples of Christ which is to be held in San Francisco in August. The Evangelist says: "We are giving our readers, this week, a little foretaste of the San Francisco convention. We wish them to be thinking about that convention and getting ready to go. It is the opportunity of a lifetime to see the fairest and sublimest things in the West in the way of natural scenery and enterprising cities, and to meet some of the choicest people on the coast. That trip on the "Christian-Evangelist Special" across the plains and over the mountains and up the California coast will be worth telling your children and grand-children about." It is said further: "Wherever our conventions are held, there comes strength to our cause. San Francisco is the great emporium of the West, destined to become one of the greatest cities in our whole country. The importance of strengthening our cause there is apparent. From every quarter of the western slope our brethren will gather to the city of the Golden

Gate with one great thought in their minds and one great motive in their hearts. Shall we of the East not go over the mountains in our thousands to bring them cheer and a Godspeed? It will cost us little; it will do us good physically; it will open our eyes to the great possibilities of our country and we will receive a spiritual uplift, while the enthusiasm that we will help to generate will mark an epoch in our work on the coast." Dean Van Kirk of the Berkeley Bible School, who has been in the East for several weeks in the interests of the convention, expresses in The Pacific Christian the belief that the attendance will be large. He says that such thorough work has never before been done in the interest of any of their great conventions and that the number coming will be limited only by the expenses of the trip. Prof. Van Kirk's words in part are: "I find a California hunger everywhere. Preachers want to come, old people want to come, business men want to come—in fact, I have an intense gnawing of the same kind, and will be more than glad when the days of my pilgrimage are over and I can turn to the land of my choice with added appreciation of its worth and opportunities." This, certainly, is quite complimentary to the Pacific coast, for the Professor has been in Denver, Colorado Springs, Kansas City, St. Louis, Chicago, Indianapolis, Cincinnati, and many other places pretty highly regarded in the East.

On Sunday, July the 1st, the Rev. Dr. Matthews, of the First Presbyterian Church of Seattle, reviewed the recent revival conducted by Dr. Chapman in that city and set forth what in his judgment were some of the mistakes. We are pleased in that there is more of a disposition now than there was a few months ago to admit that mistakes were made in the evangelistic campaigns on this coast. Only through friendly, brotherly criticism can we arrive at that which is best in method. We quote from the address of Dr. Matthews as reported in a Seattle paper: "The recent revival in this city was headed by a great pastoral evangelist, who came by the authority of the General Assembly of the Presbyterian Church. His work was strong; his preaching sound and Biblical. This cannot be said of all the men assisting him. Some of the methods used were not effectual. The midnight march was a fatal mistake, and was not indorsed by some of us. It was only tolerated in the hope that the experiment might do some good. No one is more ready to admit his mistakes than Dr. Chapman himself. He is not wedded to any method, and is more than willing to abandon any plan having in it objectionable features, or that proves unsuccessful. There were four things to especially commend in the recent revival: First—The Bible was exalted. Second—Personal work was emphasized. Third—The pastor's office was magnified. Fourth—The spirit of union was glorified. There were five objectionable things connected with the campaign which might merit your criticism: First—The midnight parade was a gross blunder. Second—The financial factor was too prominent. Third—The method of advertising was too extravagant. Fourth—The absence of seasons of fasting and prayer. Fifth—The fact that there was not one great doctrine emphasized explains the absence of deep conviction. Permanent revivals must hinge upon great doctrinal truths." In the course of his remarks Dr. Matthews, after commending the general evangelistic movement, made some spirited utterances concerning the pastoral evangelist, stating that he is the ideal evangelist, he continued: "God has placed the whole responsibility upon his shoulders. It is his duty to keep the Church in a state of revival. He must teach the word of God, magnify the authority of the Bible, exalt the position of the Church, organize his force into personal workers, preach great doctrines, feed the flock, and lead sinners to repentance. If the pastor is a conscientious worker he will not need the assistance of outside agents. He is responsible for the condition of his field. We all recognize that the work must finally be done by the pastor and by his church If he does his duty the city will only need the evangelist once in a century. Lazy and spiritless pastors are the occasion for the coming of evangelists with all their methods, wholesome or unwholesome. Let us pray for spirit-filled pastors and spirit-filled churches." All of which confirms us in our opinion heretofore expressed in these columns that all of the methods used today to bring people to Christ have their place; but that they must be used with adequate judgment and discreetly. The method that will be successful in one place will not be in another; that which will win some will not win others. The main thing is that something be done; that in one way or another men be brought into saving relations with Christ. We do not take it that Dr. Matthews, in his address, disallows evangelistic campaigns by outside agents; but he does, most assuredly, exalt the work of the faithful pastor. And it was on this and on the work of the Church as the principal and ultimate thing that Dr. Chapman laid emphasis. It is to a sense of this responsibility that Dr. Dawson of London has been endeavoring to arouse the churches of this country.

WHAT THE COMING OF THE AMERICAN BOARD SIGNIFIES.

Some of the benefits to be derived from the holding of the annual meeting of the American Board of Commissioners for Foreign Missions in Seattle in September are set forth in the Post-Intelligencer by Seattle Congregational ministers. The Rev. H. E. Mills says: "The coming of the American Board means a liberal education to this city on the biggest world question there is: How to make Christians out of all the people that inhabit every part of the earth." He says in that connection that many people hold foreign missions in a kind of patronizing contempt; that this is due to their amazing ignorance as to the real work that is being done by missionaries. And evidently the hope and inference are that this meeting will bring some enlightenment to all such on the Pacific coast.

Rev. C. R. Gale says in part: "It will command national and international attention. Several hundred leading men in church, professional and business life will be here. They will be men of large caliber, of wide outlook, accustomed to handle large propositions. Their coming will bring untold benedictions to the scores of Seattle homes fortunate enough to have them as guests for a few days. Their coming will bring social, intellectual and spiritual quickening and uplift to the entire city. Their going will be as the going forth of several hundred trusted heralds to tell thousands of others in newspaper articles, in addresses and sermons, of what they saw and heard in Seattle and the Northwest."

The words of the Rev. Mr. Freeland are:

"The coming of a body of idealists into a community saturated with the works and ways of materialism must always be for uplifting, if anybody takes note of their coming. And the Christian idealist brings into play the noblest part of any man who listens to him. Jesus Christ claims to have come to earth out of heaven to bring to the world's peoples the knowledge of God and of God's plans for men, and the help which men need for bringing their lives into co-ordination with those plans and their outworking, and when the followers of Jesus Christ busy themselves with the task of carrying the message of their Lord and Teacher to men whom they have never seen or known, and of making that message effective, they are at work upon the noblest task that idealism can set for itself.

"The unseen things of the world, the unpicturable things of another world, the spiritual things with which man's spirit has an inborn affinity can never be presented to any man or any community and be listened to without an impulse on the spirit of a man toward those spiritual things.

"And when we see some of the strongest men that we know bending their energies toward making this uplifting power of the Christ effective among un-Christian peoples, we are led to stop a minute or two in our money-making and bread-winning to ask ourselves whether indeed there be not something better than these things; whether it be not true that 'man doth not live by bread alone'; whether the life of the Spirit is not higher than the life of the body, and the expenditure of strength for the best things for others is not itself a higher thing than any expenditure for one's own life; whether Jesus did not speak exact truth when he said: 'He that loseth his life shall save it.'

"The coming to Seattle of the annual meeting of the American Board of Commissioners for Foreign Missions is the coming together of such strong, earnest, Christ-living men, gathered to plan for the larger, quicker sending abroad of the glad tidings of a nobler idealism than any other philosophy the earth has ever known. May our citizens understand what the meetings will mean to us."

The Rev. H. C. Mason, after reference to the attraction Seattle will have for the visitors as a place of residence and of business and Christian enterprise, continues :

"It will mean that many of the great leaders of the Congregational denomination will be here, and that our people will be able to enjoy the pleasure of listening to them. It will mean that, under conditions of great dignity, the question of foreign missions, so vital alike to our handicapped brotherhood abroad and our own worthy interests at home, will be brought to the attention of our people as perhaps never before.

"Amid all the rush and material struggle of the life of this growing Western city, with its ceaseless activities and engrossing interests, will be heard in such a manner as to compel attention to the call of the Christ, the appeal of the worldwide brotherhood, the cry from the sad sons and daughters of darkness and hopeless sorrow.

"Sometimes it is a good thing for a growing and ambitious city to be held still a minute or two, that it may hear the call of the world outside its own walls."

The Rev. J. T. Nichols is of opinion that, among other things, the presence of such a company of men, many of them leaders of thought and benevolence in the nation, and their inspiring addresses will necessarily have a stimulating influence on all the moral forces of the city."

He also expresses the hope "that some of those who are prejudiced against foreign missions, because ignorant of the purposes and methods, will discover that this practical and efficient way of educating, healing and giving moral character to degraded people in other lands is an enterprise worthy of enthusiastic support."

The words of the Rev. J. B. Orr are in part: "First, we will be reminded of our dependence upon the past. Foreign missionaries brought the gospel to our forefathers when they were in heathen darkness. We are enjoying today the liberty, education and religion secured for us by the sacrifices and achievements of our Christian ancestors. Sweep the centuries in your thought and note the mighty changes, and you will confess with Carlyle: 'A change has come in the world, and Jesus Christ is the cause of the change.' We owe a debt of gratitude, then, to those who have toiled and loved and thereby bequeathed to this age and to our city a rich legacy.

"Second, this assembly of men with large vision will unveil for us the debt of obligation we owe to the future.

"Having been enriched by all preceding Christian generations, it is our duty to send on to others the truth which makes us free."

The Rev. E. L. Smith expresses the opinion that this meeting is very likely "to become historical because of the discussion expected to center on the matter of Mr. Rockefeller's gift to the foreign education work of the board." And he is further of the opinion that both the churches and the business interests of the city have reason to look forward to the meeting with great expectation.

We of California cannot expect to profit directly by this meeting as our brethren of the North will; but the Pacific coast is one, and what benefits the churches and the people of Washington benefits us also. California will be there in as large numbers as possible, to give and to get all that she can. And in what we shall get in addition from the brethren from the East who shall come hither after the annual meeting shall close we shall be satisfied. Accordingly, Seattle, we congratulate you! You deserve all that you are to get.

But, let it not be forgotten that what you are to have will lay upon you a greater responsibility. Neither Seattle nor the State of Washington can pass through the experience of that meeting and remain as to foreign missions as you now are. It means an advance all along the line if there are to be many approving consciences. As to what it means in California we shall be able to state more accurately after the influences and aftermath of the meeting have come to us.

Exports from the United States to the Dominion of Canada grew from $51,903,579 in the ten months ending with April, 1887, to $104,155,893 in the ten months ending with April, 1904, and to $114,843,079 in the corresponding period of 1905. The increase here noted is but a continuation of the growth which, with trifling exceptions, has characterized our trade with Canada since 1870.

The Bystander.

The Self-Respect of Churches.

The Bystander is impelled to make these remarks because of certain complaints which have come to his ears about the lack of respect some churches show for themselves and the welfare of their servants, the ministers.

One minister is in actual need, and has been for months, because the church has no system of finance, does not want one, and suffers the faithful pastor to look after himself. The story of this man's life contains enough bitterness to make one's blood boil, and the fault is with the church. Another minister came home from a "supply" the other day, and, without making a word of complaint, confessed to having slept over a saloon after his day's work was done. To be honest, he did not sleep, but passed the night in such a place, listening to the talk of the beer drinkers below.

These towns are among the most prosperous and lovely in California. Other instances of negligence on the part of well-to-do churches might be cited, but these will suffice. They denote a growing lack of respect on the part of churches for themselves and their ministerial servants. The little courtesies should be shown visiting brethren and everything possible should be done to make them comfortable and happy.

Churches should not permit a man to eke out an existence unless the church in that town is absolutely necessary. Starvation is incompatible with salvation. Salary has much to do with success. While pastors are willing to work for nothing, there are always people mean enough to let them do it. But such things are unnecessary in these times. There needs to be a revival of respect for religious workers. Churches must look after the temporal needs of their pastors, whose work should be placed on a business, not a charitable basis.

And this leads the Bystander to remark that hundreds of worshipers never take any obligation to help the church financially. They come and go, year after year, and never take any responsibility in the financial welfare of the church. The fact is, religious work cannot be done without money, and one reason why the church does not grow faster and do the work it ought to do is because people will not give with system.

Doubtless the multiplicity of demands discourages some churches. There are so many causes, and so many salaried officers, and so many sorts of benevolences that church members grow bewildered with the numerous claims, but there is no excuse for neglecting the pastor and his family.

In his visits to the small towns of California, the Bystander has found some pastors legitimate objects of public charity. We ought to look into these things and raise the ministry to a higher plane. It is no wonder that the sons of such pastors decline to enter the ministry.

A careful examination will disclose the fact in most cases that there are too many churches in the community. In the absence of federation, we are starving our ministers and reducing the vitality of the whole denomination.

Clergymen are about the only salaried workers without organization. The Bystander is not advocating a labor union among ministers, but he does appeal to their business sense to look after the welfare of their families and to the business honor of their churches to do their uttermost to help the pastor make ends meet. Think of the ministers in and around San Francisco who have been forced from their pulpits by insufficient salaries! Every church is capable of raising more money than it does raise, and when we really get at the root of our discontent in most cases—not in all—it is found in the indifference of the people to the financial needs of the ministry and the church organization.

A critic in the Monday Club recently made a criticism upon the man who would administer the sacrament, wearing a twelve-dollar business suit. This was a goodly criticism. It is not in good form. It is out of harmony with the occasion, but few of the members of the club thought of the far more serious fact that perhaps this unhappy pastor could not afford to wear a suit that cost more than twelve dollars.

Better conduct the sacramental service in a twelve-dollar business suit that is paid for, than in a fifty-dollar broadcloth suit which is not paid for.

Acorns From Three Oaks.

Aloha.

Governor Taft's Weight.

It was not so heavy as to smash the lid beyond its power to spring up again when the lithe and strenuous Roosevelt got back from his bear hunt. But it was great enough to damage the reputation of the chief engineer of the Panama Canal, who seems to have deserted his post and lost a great opportunity to serve his country and win a just fame. Unless he can prove a just cause for his retreat from his post Governor Taft's keen indictment and August Belmont's sarcastic thrusts would seem to be well deserved. From our President's forceful pledge, "That canal has got to be built," we shall hope on, trusting that the new appointee may have grit and grace to go through to the finish. That canal will not hurt the railroads of our growing country unless they deserve to be hurt. What would be thought of the Palo Alto pastor if he dropped the burden of his vigorous church building and his crowding preparation for the coming association, left his people in the lurch and disappointed his committees and friends simply to get an easier situation and a larger salary? We should scout him. A statesman should be as sacrificing as a preacher. A country should be grateful, even a republic, and a church should be appreciative. Men cannot always be wise or eloquent, or seemingly successful, but every man can be faithful.

As we read of Secretary Hay's death we are doubly grateful that such a strong man as Taft is left to stand by Roosevelt and Fairbanks. Indeed such a man stands by all of us. For our loyal American hearts are all lifted up to do our several duties better in our humble spheres when our appointed leaders ring out clear for righteousness and stand staunchly for justice.

Promising Palo Alto.

Every visit to this model temperance town opens new visions of its beauty. Whiskey never built such a town. The wide world does not show it. It is a satisfaction to see the rubble stone foundations, the

artistic framing, the rapid roofing of our new church there in progress. You can forgive the engrossed pastor for turning his back on you as you drive by, for his face is turned towards the pushing building where so many hopes are housed. For one thing the subject of temperance is to have a hearing there this fall. It is not to be put off with five minutes talk and a goody goody general resolution. It is to have an hour or more on the regular printed program. So the temperance committee say.

If any county can bring a fairer report than Santa Clara we shall all be glad. Santa Clara has had a year of sane and successful work. Not much noise has been made, no special opposition aroused, save as we know the whiskey men are always alert and combative. But a dozen saloon applications have been refused by our board of supervisors and they are planning for their own protection, and to save their much occupied time, to inaugurate majority rule. As clergymen, temperance folk and physiologists, we do not want saloons anywhere. As American citizens we must tolerate them where the majority petition for them until we can convert that majority to our way of thinking. The Pastors' Union in our county have really been the Anti-Saloon League. Rev. Thornton A. Mills has been the sagacious and sane president, has said little, but has done much. Wonderfully have churches co-operated. In a long life of watching for signs of promise along temperance lines Aloha has never seen such calm and collected work done. Catholic priest and Protestant pastors have vied with each other in harmony. One has not had to beg pastors or laymen to sign anti-saloon petitions. It has been made part of worship to do this and willing deacons and elders have gone down the aisles for signatures as cordially as they have passed collection plates, and as reverently as they have distributed the sacred elements for communion. One's pencil runs naturally on temperance when he begins to write of Palo Alto.

Aloha, Brother Rader.

We country folk who occasionally hear William Rader and usually stand by his bystandings are moved to remark on his declared purpose to become a minister at large. Right glad are we that no doctrinal division has separated him from his brethren or his flock. He don't need any such advertising as some men seem to seek by magnifying their unimportant variations from orthodoxy. When one considers his ten years' service in San Francisco, without installation, it reflects honor alike on him and his church. It justifies his sane conclusions not to press his strong claim on the Oakland church, where he had so enthusiastic a following. He has taken the right side of the great national debate on the moral duties of great capitalists and the curse of "tainted money." There's one Yalensian who does not feel proud that Yale is baited with it. If some Christian capitalists will send our gifted brother to the Orient to study conditions there, to see "China's millions" and the awakened Japanese, he will do a great service to our coast and our country. For let our brother see and feel the truth, he has a clarion voice and a brave heart to proclaim it. He needs to hear the cry of "Foreign Devil" to feel for high-toned foreigners here. Peking and Hong Kong will waken new devotion to the Stars and Stripes. America will mean more to him as seen from the Orient. He will graphically picture the Orient to us and make us feel the beating of dusky hearts. What a great field for him! What picturesque letters we would get in our Pacific and Presbyterian. Who loves these papers enough to send this man on such an Eastern world pilgrimage. It might be the best way to float—to endow —these papers, for as Moody says, "A man is greater than an institution, for he can make it." Here or there, Bro. Rader, aloha! aloha nui!"

THE ALASKA REINDEER INDUSTRY.

Investigation to Be Made by Special Government Agents.

People who have had the welfare of the natives of Alaska at heart have been interested in what has been accomplished for them seemingly in recent years through the introduction into that country of the reindeer by Dr. Sheldon Jackson. We are of opinion that the venture or experiment, or whatever it may be called, has been a success. It seems, however, that there has been some question as to this, and investigation is to be made. The following, accordingly from the Brooklyn Eagle, is of interest:

Whether the whole Eskimo race in Alaska is being saved from poverty, starvation and extinction through the introduction of Siberian reindeer by the government, whether the government is spending from $15,000 to $25,000 a year for the exploitation of a fad promoted by a coterie of Alaska missionaries, or whether the truth lies between these two extreme positions is a problem presented for the study of a special agent soon to be dispatched to Alaska by the Interior Department. Upon the report of this special agent will depend whether Secretary Hitchcock will continue to include the appropriation for the reindeer experiment in his annual estimates, or whether the whole reindeer business shall be abandoned and the Eskimo permitted to struggle along as best he may with the reindeer already introduced. Incidentally, the policy of permitting the missionaries to direct the government's work of providing education for the natives of Alaska will be considered, and, perhaps abandoned. The subject will also be carefully investigated by the Congressional party, under the leadership of Speaker Cannon, which will visit Alaska to look into the needs of the territory.

The most enthusiastic champions of the reindeer experiment, since it was inaugurated twelve years ago, have been Governor Brady of Alaska and Sheldon Jackson, commissioner of education for the district. They insist that the reindeer are proving the salvation of the Eskimo, enabling those in charge of his welfare, on behalf of the Federal Government, to transform him from a race of ne'er-do-well nomads into a home establishing people. On the other hand, many practical business men and others who have observed the workings of the reindeer experiment, declare that it is not accomplishing the desired purpose, that the native do not take at all kindly either to the animals or to the restrictions established by the government representatives for their care and handling under government supervision. The declare that the chief beneficiaries of the reindeer experiment are not the natives, but the missionaries, who have acquired a large proportion of those introduced, and without expense to themselves.

The federal government has now been promoting the Alaska reindeer experiment for twelve years, during which period 1,280 of the animals have been

imported into the district. From these animals and their descendants 10,267 fawns have been born in Alaska, but many have died and others have been killed for food, until the number of animals in the district at the beginning of the present breeding season was 8,189. To date, including the appropriation of $15,000 by Congress at its last session, the experiment has cost the government $198,000, or approximately $22 per deer. The cost of reindeer to the government, delivered in Alaska under the last contract, let for importing them, was $25 each. Of the 8,139 reindeer in the district the government owns only 2,321, the others having been given away to natives and to the mission stations without any return compensation except such assistance as the natives and missionaries have rendered from time to time in caring for the animals still owned by the government. Even for this assistance in caring for the deer the government has, as a rule, remunerated the natives by supplying them with food, clothing and shelter, and usually a small salary in addition. Most of the deer passing from the government has been in the form of increase of herds farmed out to missions or to native herders serving an apprenticeship under experienced herders originally imported from Lapland. In their enthusiastic encomiums of the benefits resulting from the introduction of the deer, Commissioner Jackson and Governor Brady declare in general terms that the deer have saved the race from extinction. But in his official report of last year Commissioner Jackson states that up to that time but thirty-nine Eskimo had served their apprenticeship as reindeer herders and come into the possession of deer of their own, while but sixty-one were serving such apprenticeship at that time. Thus it will be seen that of approximately 15,000 Eskimo in Alaska, composing the race alleged to have been saved from extinction, only one hundred are possessors of deer or in a fair way to become such. Including in the list of natives directly benefited by the deer the members of the families of both herders and apprentices the commissioner estimates that about three hundred Eskimos are so affected. How the friends of the experiment calculate that the other 14,700 Eskimo have been saved from extinction by it, except prospectively, is difficult for the critics of the experiment to understand.

But a little scrutiny of the annual report of the commissioner for 1903 shows that there are other persons interested in the reindeer experiment, and presumably, benefiting from the government's bounty. The report in question says:

At present there are 6,505 reindeer gathered in eleven herds at nine central stations. Seventy-five persons have an ownership in these deer. They are distributed as follows: 2,841 belong to sixty-eight Eskimo herders; 741 are loaned to missionary stations of the Norwegian Evangelical Synod, the Swedish Evangelical Synod, the Presbyterian, Moravian, Roman Catholic and Friends; 500 loaned to five Laplanders; 650 owned by five Laplanders; 1,435 are the property of the Evangelical Swedish Union, the Episcopal, Presbyterian, Norwegian Evangelical Synod, Moravian, Friends and Roman Catholic mission stations, and 338 are still remaining in the government herds to be hereafter loaned.

From this it will be noted that while but sixty-eight Eskimo herders participate in the ownership of the deer, five Laplanders, taken to the country by the government as teachers of the Eskimos, not only own 650 deer of their own, but have loaned to them 500 deer still belonging to the government, and that 1,435 deer are owned by the missionary societies, and those societies still have loaned to them 741 deer, the property of the government.

At the close of 1904 there were only twelve reindeer stations established in Alaska. It was planned to establish two more stations during the winter, and Commissioner Jackson favors the establishment of nine more stations, to be located at Point Lay, Thetic coal mines, Corwin, Lagoon, Deering, Tanana, Anvik, Koserski, Quinhagak, and Ougavik.

The idea of regenerating the Eskimo race by the introduction of Siberian reindeer appears to have originated with Captain M. A. Healy of San Francisco, for many years the commander of the revenue cutter Bear, which cruised each summer season in Alaskan waters, usually going as far north as Point Barrow. Commissioner Jackson accompanied Captain Healy on a number of his cruises as early as fifteen years ago and became an ardent convert to the plan. Commissioner Jackson enlisted the support of Dr. William Harris, United States Commissioner of Education, who, in his annual estimates for 1891, included a request for an appropriation to begin the experiment. But Congress refused to make an appropriation and Commissioner Jackson, through the missionaries stationed in the Eskimo country, made an appeal to the people of the United States for a voluntary subscription sufficient to start the experiment. There was a prompt response to this appeal, and $2,146 was subscribed to the fund. A few deer were secured and transported to Alaska, but it was found that the care and training of the deer are a profession requiring both adaptability and careful training, and it was therefore decided to import Laplanders to instruct the Eskimo apprentices. A second appeal for funds was made and $1,000 raised, with which sum Laplanders were brought from their native country as teachers. In 1894 Congress was induced to take up the work at the point to which it had been advanced by private endeavor, and $6,000 was appropriated for the purpose. In 1895 this was increased by an appropriation of $7,500, a similar sum was appropriated in 1896, then for three years the annual appropriation was $12,500, since which time it has been $25,000 a year until this year, when it was cut to $15,000, with a provision that the Secretary of the Interior shall cause an exhaustive study of the whole subject to be made by an unbiased special agent.

That the introduction of reindeer in Alaska has proved of value to the white men endeavoring to explore or develop the country appears to be generally admitted. While white men cannot be induced to assume the ownership and responsibility for herds for breeding the animals, they purchase the full grown ones from the natives for use in traveling or freighting, or for food. On several occasions they have been utilized on relief expeditions when, without them, there might have been a serious loss of life. The most notable instance of this kind occurred in the winter of 1897-98. Early in the season word reached Seattle that eight whaling ships, with 275 men, had been caught in the ice in the neighborhood of Point Barrow, with only three months' provisions and the probability that they would be imprisoned eight months.

A relief expedition was organized by the gov-

ernment and dispatched in command of Lieutenant D. H. Jarvis of the revenue cutter service. Lieutenant Jarvis and his party were put ashore at Ninivak Island, and traveled with eight dogs 750 miles northward to Point Radney and Cape Prince of Wales, where are located reindeer stations. There they secured 500 head of the deer, with their herders, and proceeded to Point Barrow, where they found the imprisoned men in a deplorable condition for the want of fresh food. During the winter 246 of the deer were killed and used as rations.

In the winter reindeer drivers are employed to carry the mail over many of the routes in Northwestern Alaska, and have proved satisfactory. Reindeer routes are maintained during the winter season between St. Michael and Kotzebue, 620 miles, three round trips each season; Eaton and Nome, two round trips a month; St. Michael and Weare, 200 miles; Nome and Deering, 260 miles; Kotzebue and Point Barrow, 630 miles; Teller and Wales and Teller and Igloo. Reindeer mail trains now travel from 15,000 to 20,000 miles each winter. The deer are found of much use to miners, by whom they are hired of the native owners for employment as beasts of burden. During the winter season they are used as draft animals, a good-sized deer being capable of hauling a sled load of 700 pounds without severe exertion. In the summer they are used as pack animals, each deer carrying from 100 to 150 pounds. They are also used as saddle animals, though never, on account of their ungainly gait, for pleasure purposes.

Secretary Hitchcock of the Department of the Interior, has been more or less dissatisfied with the reindeer experiment for two or three years. Last year he did not include the customary $25,000 appropriation in his list of estimates for the year, but persons interested in continuing the experiment and the appropriations exerted enough influence in the Senate to secure an appropriation of $20,000. This sum was reduced in conference to $15,000. Secretary Hitchcock, in a recent interview, said:

"I do not doubt that reindeer are a good thing for the Alaskan natives, but I wish to find out through an unbiased special agent whether the business is being conducted properly. It seems to me that more ought to have been accomplished in twelve years. Why are not the herds more widely distributed, so as to benefit a large number of people? Is the government supervision sufficiently strict? Do Laps and Fins who have been employed as teachers reap any undue advantages? These are some of the questions I want answered. As for further appropriations, I do not see why we should import any more deers from Siberia except such animals as may be desirable for cross breeding."

Dr. Jackson's idea of the purposes and aims of the experiment, which he says are being rapidly achieved, is expressed as follows:

"The object of the reindeer enterprise is to convert the nomadic tribes of fishers and hunters in northwestern and central Alaska into raisers of reindeer; to change their occupation from the precarious pursuit of wild animals and of taking fish from the waters of inland rivers, to that of herders and teamsters; to elevate a people who in their uncivilized state are the prey of unscrupulous, transient immigrants into a self-supporting race, not enemies but friendly allies of the white man."

THE CYCLONE IN THE CAROLINE ISLANDS.

H. Melville Tenney.

A cablegram via Sydney on May 31st notified the American Board of a cyclone that had destroyed its mission property at Kusaie and Ponape. The details of the storm have just been received at the San Francisco office and are even worse than our fears.

The cyclone swept across a wide area of the Carolines, including Kusaie, Ponape, Pingelap and Mokil. Twenty natives were killed, but all our missionaries lives were spared. Miss Wilson, at Kusaie, was struck by a flying limb and one rib broken. Our mission property was almost totally destroyed.

The school buildings at Kusaie and Ponape and the missionaries dwellings at both places are nearly a complete loss. Fortunately, the Morning Star, though twice driven on the reefs and beached, escaped with the loss of a few squares of copper sheathing. The loss to the natives is equally severe, as the cocoanut and bread fruit trees are uprooted, and, as a native expresses it, "The island is left naked."

The missionaries at Kusaie, in the hope that Ponape had escaped, came over on the Morning Star, but on finding the conditions there fully as bad, returned to their desolate island and set about making the best of the situation. Mr. Channon's house, though moved off from its foundations, was left standing and this was used as a rendezvous, while out of the debris they attempted to build temporary quarters.

From Ponape, Mr. Gray writes: "I at once constructed from the wreck a house 34x16. Every time it rains we get a shower bath. I am writing by the light of a lantern. We have no lamps. We sleep on the floor with a rubber blanket over us. Clothing mostly either blown away or greatly damaged. Some of Mrs. Gray's best dresses were found wrapped round limbs and sticks like old torn rags. A few things were not much damaged, such as tinned food stuffs. Books and household goods you would say a total loss."

This is a serious hindrance to our work, but the escape of our missionaries and the bravery with which they are facing the situation are occasions for gratitude.

Miss Olin, on her way to Kusaie, via Hongkong, is now in San Francisco, and purchases are being made to supply the immediate necessities of our workers. The Star will arrive in Honolulu August 1st and carry back a cargo, and everything necessary to restore the equipment of our missions on these two islands will be hastened as speedily as possible. Let us hope that out of the distress and hardships of natives and missionaries there may come some compensating blessing we cannot now perceive.

THE NEEDS OF THE NORTH CHINA MISSION

Boston, July 3d.—The prudential committee of the American Board has agreed that the needs of the North China Mission shall be specially presented at the annual meeting of the Board in Seattle, Sept. 14th to 18th, and that as soon as practicable a deputation shall be sent to China. Letters most strenuous in tone have been coming of late from North China, presenting statements and appeals, which are said to have deeply moved the Prudential Committee and executive officers of the Board. These letters have been from individual missionaries, some of them representing particular stations: and a long and most vigorous address,

signed by every member of the North China Mission, headed by Dr. Arthur H. Smith, was received, telling of the transformations which have taken place since the Boxer rebellion, and of a growth almost unparalleled in mission history, by reason of which their present force was wholly inadequate to meet the immediate pressing needs.

They expressed their judgment that this phenomenal growth since 1900 is but a trifle compared to what may be expected in the immediate future, if suitable supplies of workers and money are granted them. The fact was stated that only forty-eight and one-fourth per cent of the amount asked for in their carefully prepared estimates for the general work of the current year had been granted them by the Board; so that in Lin Ching station, in which there are now one thousand hopeful inquirers, they had received but $523 of the $1,075 asked for. Statements like these were multiplied, and the mission declared that it had reached a point where it was absolutely unable to meet the demands made upon it. It appealed for the $7,681 necessary to make up the $14,981 for the general work asked for in the estimates for the present year, which estimates are said to be below their actual requirements.

The mission also urgently requested the sending of a deputation from the Board to carefully examine the situation in China, and give its counsel on important questions relating to the work as it now is and as to what should be done in the immediate future. But even more than as counselors, such a deputation would be of service it is said, on their return in giving the the churches, after their personal inspection, some adequate presentation of the opportunities for advancing the kingdom of Christ in earth's most populous empire.

The Prudential Committee has also voted that a special appeal be made for funds to meet the extraordinary exigencies in North China, and whatever money is received in response to this appeal be forwarded to the mission, up to the amount named in its request.

Book Reviews.

"Round the World Toward the Westering Sun." By Lee S. Smith. This is a most excellent book, not only for the "round-the-world" tourist, but for any one desiring information in brief of the counties and peoples dotting the globe. The present writer having read it with interest, can commend it. It is very finely illustrated, and will, doubtless, make a place for itself in the realm of books. [F. H. Revell Co., New York; pages, 286; $1.25 net.]

"Educational Evangelism." By Charles E. McKinley. It is stated in his preface that it is the endeavor of the author to develop briefly and suggestively a conception of the religious discipline that is to be regarded as most fitting and desirable for the years of adolescence in view of the spiritual experiences through which nature conducts the young soul on the road to maturity. He does not claim to write as an expert, but as one bound to youth by ties of personal sympathy; and as one who has used and profited by the best that has been said and written on this subject during recent years. The contents will show somewhat the scope of the book: "An Introduction to Youth; The Drama of Youth; The Genesis of Christian Character; Where Christian Nurture Fails; The Evangelism of Jesus; Personal Adjustment; A Graded Gospel; Aims and Expectations; Agencies and Methods." Among the conclusions arrived at by the author is this: "The experiences through which youth passes, and still more decidedly the forms of expression which they will adopt, are profoundly affected by both temperament and sex; and this precludes all possibility of a uniform system of religious development." Another important one is: "No possible method or system can bring all into the Christian life in youth, or dispense with the necessity for the conversion of mature men." And further, "The education of a human spirit is never complete until, at whatever age, the free personality is brought at last into happy reconciliation with his Father." All in all, the volume is one which will prove very helpful to all who have to do with bringing the young into right relations with God, and will serve incidentally as a spur to effort in behalf of others. Aptly is it said: "God nurtures his children through all their three-score years and ten; and he faints not, neither is weary, when his labor seems in vain and they wander afar from him, for he knows that when, at last, the day of repentance shall come, that man will love most to whom most is forgiven." [Pilgrim Press, Boston; $1 net.]

"The Lure of the Labrador Wild." By Dillon Wallace. This story of the exploring expedition conducted by Leonidas Hubbard, Jr., is as fascinating as a novel. The Labrador Wild seems to lure the reader, as it did the explorers, and makes him loath to turn away from the pages of the book. It is an account of the heroic in life, and in its pathos in the times of danger, touches the heart. It is one of the books going to show that under some of the roughest exteriors there are natures that are as pure as gold. One feels, as he turns the final pages, that the words in the beginning concerning the half-breed Cree Indian were words fitly spoken, — "He was something more than a woodsman; he was a hero." The author says that he is proud to introduce him. And like the famous Edinburgh doctor in "The Bonnie Briar Bush," to Dr. William MacLure, we say, "I am proud to have met you." If for nothing else, it is worth while to read this book simply to get the impress of the beautiful traits of character which were manifest by the members of the exploring party when day after day they faced death. The leader of the expedition did not come back alive, but one feels, as he reads, that it is from such as he that have come some of the world's greatest inspirations and achievements. On the concluding pages the author says: "Only men that have camped together in a lonely uninhabited country can in any degree comprehend the bond of affection and love that drew Hubbard and me ever closer to each other, as the Labrador Wild lured us on into the depths of its desolate waste. 'The work must be done,' he used to say, 'and if one of us falls before it is completed, the other must finish it.' His words ring in my ear as a call to duty. I see his dear, brave face before me now. I feel his lips upon my cheek. The smoke of the camp fire is in my blood. The fragrance of the forest is in my nostrils. Perhaps it is God's will that I finish the work of exploration that Hubbard began." Almost as we copy these words, which were written only a few months ago by Mr. Wallace, word comes from the East

that Mrs. Hubbard, the wife of the lamented explorer, has decided to have taken up again the work of exploration in pursuit of which her husband lost his life in the Labrador Wild. And closely following this comes the information that both Mr. Wallace and Mrs. Hubbard, unknown to each other, had prepared for and started such exploration, and that George Elson, the heroic Indian guide on the first expedition, was one of Mrs. Hubbard's party. Mr. Wallace had attempted to secure him, but did not know exactly why he would not consent to go, until he met him later in the North as a member of Mrs. Hubbard's party. [F. H. Revell Co., New York; pages, 339; $1.50 net.]

NOTES AND PERSONALS.

The Rev. W. J. Speers has accepted a call to the pastorate at Rocklin and has entered on the work. Mr. and Mrs. Speers expect to move from Oakland to Rocklin soon.

The Congregational and Presbyterian churches of Palo Alto not only have union services for six weeks this summer, but for three weeks each pastor attends to all the pastoral work of the two churches.

Next Monday the Congregational ministers of San Francisco and vicinity will be addressed by Mr. Walter MacArthur, editor of the Coast Seaman's Journal, on the subject of "Chinese exclusion." The address will be from an anti-Chinese standpoint.

Professor Buckham of Pacific Theological Seminary writes from Brookdale in the Santa Cruz mountains, where he is spending his vacation: "Congratulations and thanks for your editorials on the immigration question. We need an immigration law that is impartial, based on an educational test."

Rev. E. Hoskins, one of our veteran Home Missionaries, is now with his wife living at their home in Beulah. Here Mr. and Mrs. George Montgomery have built a commodious chapel, where Mr. Hoskins preaches every Sunday morning. A peculiarly interesting feature of the work is the attendance by representatives from the Orphanage; also from Rescue Home, and the Colored People's Home. Mr. Hoskins thoroughly enjoys his pastorate.

The San Francisco Congregational Club has arranged for a special meeting at the California Hotel on Monday evening July 24th, at which time the Rev. Dr. Henry Churchill King, of Oberlin College, and the Rev. Dr. Graham Taylor, of Chicago Theological Seminary, will be the guests of honor. Addresses will be made by these gentlemen on that occasion. It will be ladies' night; and this, along with the presence of these distinguished speakers, will of course assure a large attendance.

Mayflower Church at Pacific Grove has called the Rev. J. H. Goodell as pastor, and he has accepted the call and will begin work there the 1st of August. The Rev. O. W. Lucas, who has done an excellent work there during the last seven years, will take a position in the office of The Pacific. When Mr. Lucas went to Pacific Grove the church building, though used for several years, was unfinished, and there was no parsonage at that time. It is due largely to him that a fine parsonage now stands adjacent to the church building, and that the interior of the church has been finished and the same furnished with pews. The work done by Mr. and Mrs. Lucas in Pacific Grove is, all in all, one that has been characterized as earnest, faithful, conscientious work. If Mr. Lucas were seeking another pastorate just now we should take pleasure in commending him most heartily to the churches.

For two or more years the Presbyterian and Congregational churches of Redlands have had union services for several weeks during the summer, and the arrangement has been a very satisfactory one. The following from the Congregational calendar for July 2d will show some of the details of the arrangement and all in all may be suggestive to others: "Beginning with next Sunday this church will hold union services with the Presbyterian Church for three months. For the first six weeks the union service will be held at the Presbyterian Church, and for the last six weeks at the Congregational. Weekly offering envelopes placed in the baskets will be cared for by our treasurer and the amount of the loose contributions will be divided evenly between the two churches. Our Sunday-school, Christian Endeavor meeting and prayer meeting will be conducted just as usual and at the usual times, the two churches uniting only for the Sunday preaching services. While the union meeting is at the Presbyterian Church an evening service will be held, when it is at our church a vesper service will be held. Either the pastor or assistant pastor will be in Redlands all summer and they wish to be informed of any who may be ill, of any stranger coming to the city, or of any other way in which they can be of service."

The indications are for a good meeting of the Northern California Association at Palo Alto in September. One afternoon will be given to industrial and economic questions. Among the themes for consideration and discussion will be, "The Church as an Educator." This does not relate to Christian education. It will consider the educational work of the church as it is carried on in the Sunday-school, but will be broader and much more comprehensive than that. The aim of the committee having in charge the preparation of the programme is to make use of as many persons as possible. Accordingly papers and addresses will be brief. Dr. Baldwin says as to the programme: "We cannot get all the good in it, but the aim is to have all good." The annual sermon which is to be by the Rev. W. H. Hopkins of Berkeley, will take the form of a dedicatory sermon, inasmuch as the plan is to have the new church building in Palo Alto dedicated at that time. Dr. Baldwin hopes to have present then the Rev. Dr. Sanders, recently of Yale Divinity School, now secretary of the Sunday-school and Publishing Society, and who has from its inception been quite a friend of the building enterprise at Palo Alto. He also expects a few friends from Southern California where several of the most useful years of his life were spent.

In a recent article by M. Henri Dagan, a French sociologist, it is shown that the Jews are essentially a race of poor men, the financial class representing only a small minority. A very large proportion of the 5,700,000 Jews in Russia are engaged in manual toil. In thirteen Russian governments there are 325 Jewish agricultural colonies. Roumania is, of course, the worst Jew-persecuting country in the world. Practically all professions are closed to them, and even peddling is prohibited. Seventy-five per cent of the factory hands in Roumania must be of Roumanian nationality, and as a consequence thousands of Jews have been deprived of a living and forced to emigrate.

Church News.

Martinez.—Five persons were received into membership on Sunday, July 2d, two on confession.

Avalon.—We received two by letter on the 2d, at the most largely attended communion service ever held here.

San Francisco, Olivet.—At the recent communion service two persons united with the church on confession.

Ventura.—At the communion service on July 2d four persons united with the church, three by letter and one on confession of faith.

Santa Ana.—The Rev. A. H. Hooker has received and has accepted a unanimous call for an indefinite period to the pastorate in Santa Ana.

Paso Robles.—Four persons were received at the last communion, three on confession and one on reconfession. Mr. Cross, the pastor, has been using the stereopticon at times in the evening service. It has added to the attendance and interest. The electric lights in the church are a great improvement.

Lockeford.—The church edifice has been greatly improved in appearance both within and without by the expenditure of $400 easily raised in the community. Rev. G. H. DeKay, residing in Lodi, drives the seven miles every Sunday morning; is present at the S. S. and preaches. People enjoy the change from afternoon to morning service.

Petaluma.—At a celebration of the Lord's Supper Sunday, July 2d, twelve were received into fellowship. Nine on confession of their faith and three by letter. The service was largely attended, it being the last communion service of the present pastorate. The present membership of the church is one hundred and forty-five. Seventy-eight have been added to the church during the present pastorate, covering a period of a little over four years. Much material prosperity has been enjoyed so that the equipment of this church is one of the best in the state; it has a very bright future. The evening service was especially pleasant; it was a patriotic evening; the church was decorated with flags, etc., and the choir rendered special music, the organist at the close of the service playing selections on the new pipe organ. The sermon theme was "America's Equipment for Spiritual Service.". The present pastor will close his work here on July 23d, and begin his work with Bethany Church, San Francisco, early in August. It is hoped to have a pastor in charge at an early date.

SOUTHERN CAL. MISSIONARY RALLY.

The women of Southern California will hold their annual mid-summer missionary rally July 28th at Redondo, beginning at 10 a. m. and continuing through the day. The morning session will be under the auspices of the Southern Branch of the W. B. P., for which an exceptionally good program has been arranged. The afternoon session will be devoted especially to the interests of the C. H. M. S. and its present stringent need, conducted by the W. H. M. U. Last year the rally proved exceedingly helpful in making missionary sentiment. Let all come in order to realize again an uplift and a blessing.

Lillie M. Allen,
Carrie M. Lamb, V. P. Southern Branch.
V. P. W. H. M. U.

NOTES FROM SAN DIEGO.

San Diego has been fortunate of late in its distinguished visitors from abroad. It has specially appreciated the coming of Dr. Gunsaulus from Chicago. After the unusually active year of service he came out to this coast to enjoy a little rest in his sister's home before undertaking his work before the various assemblies. But besides giving us his new lecture on Savonarola—new, because so varied from the old lecture—he has favored us with five addresses on "Paths to Power." These with other addresses, have just been issued from the press of the Revell Co. But to read them apart from the strong personality of the orator is to miss very much of the impression which his presence has left in our city. Said Aeschines to his pupils, who were admiring the oration on "the Crown," which his antagonist had delivered, "You ought to have heard the beast himself!" We wish that all the readers of The Pacific could hear Dr. Gunsaulus now in the fulness of his power, and meet him as well off the platform, where you gain even an added estimate of the large heartedness and magnetic power of the man himself. Dr. Brown and his whole congregation have been much cheered by the coming of "Titus."

Rev. Henry M. Lyman, who has been supplying the Second Church the past year, returns to Chicago, his wife having recovered in great part her former health. Mr. Lyman has done good service in the church; indeed, his faithful work, which has been a work of love, has rescued the church from extinction that was threatening it, and with the new growth of the city he leaves it hopeful.

Mr. L. C. Porter of Yale Theological Seminary, son of Dr. Porter of the China mission, is in LaMesa with his father's family supplying during the summer. The pulpit at Ramona is filled by Rev. A. E. Bradstreet. We all regret the retirement of Dr. Goodell from Escondide. There are other small churches which are unfortunately without regular preaching through lack of funds from the missionarfy society. Many of our back towns were dependent upon Congregationalism at the start; and it is a question whether we are meeting the responsibility that we once assumed.

There is a feeling of hopefulness just now in San Diego, if we can believe all the uttered prophecies, that we are just now entering upon an advanced movement. The rains of last winter, the increased activity in all lines of business enterprises, the promised, and now assured, railroad, all help our city to put on a new and more lively aspect. We heard Mr. Wykoff say not long ago that "never was the whole coast making such strides forward, with a possible exception of a small territory in the extreme South." He will have to revise that speech.

A.

OREGON LETTER.

BY GEORGE H. HIMES.

The University Park Congregational Church, organized several weeks ago, was admitted by ecclesiastical council, according to Congregational usage, to the fellowship of the Portland local association on June 20th. Rev. Edwin L. House was chosen moderator of the council and Rev. Arden M. Rockwood scribe. Five churches were represented in the council by four pastors and four delegates. Rev. D. B. Gray, acting pastor of the church temporarily, spoke for the church, saying that there was a population of 2,500 in the vicinity with only three churches besides the Catholic,

the Congregational being the second on the ground. The present membership is thirty-nine. The matter of finances was discussed, and it is believed that at least $300 can be raised on the ground. The outlook is bright, as the community is building up rapidly. At present the church worships in a hall, but a house of worship will be erected soon.

Hassalo Street Church suffered a great loss during the past week by the death of Mr. C. F. Plympton, one of its oldest, best known and most efficient members and greatly beloved by all who knew him.

The First Church of this city is being greatly honored this week by the fact that in it is being held the thirty-seventh annual convention of the National Woman's Suffrage Association. It began on June 28th and will conclude on July 5th. Rev. Anna Howard Shaw of Philadelphia is the presiding officer. Miss Susan B. Anthony is present and lends great interest to the meetings by her clear-cut and pungent remarks; also Rev. Antoinette Brown Blackwell, the first woman to become an ordained minister in the world. She, it may be remembered, is a product of our Oberlin College, the first college in our land, it is believed, that permitted women to enter upon the same terms as the other sex. Rev. Charlotte Perkins Gilman preached for Dr. House this morning. Rev. Mrs. Blackwell will make a short address this evening. All the States in the Union are represented in this convention, and it may well be doubted if, during this convention summer in this city, any body of people will assemble which will represent higher culture, higher ideals, or higher general intelligence or patriotism.

Personally, I am thankful for one thing, I never had to be converted to a belief in woman suffrage. I always believed in it. It is their inherent right and should have granted long ago.

Portland, July 2, 1905.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

July 23.

Topic:—Preparing for Our Heavenly Home. (Phil. iii: 20, 21; Heb. xi: 8-10.)

It is far too common in our day to relegate heaven to the shadowy land and treat it as the agnostic treats God, but is it true that heaven is all unknown? The moment we open our Bibles we find that very much is revealed. It is God's throne-seat and the Father's house. It is the home of Christ,—whence he came and whither he has returned. It is the place from which the Spirit proceeds and is the original and true source of all earthly good.

Heaven is to be the future abode of all believers,—the place of the many mansions which our Lord has gone to prepare. We need not speculate as to its particular location in infinite space—whether in some distant gleaming star or on our purified earth. We need not try to get at the reality behind the symbols. That there is a blessed meaning in the figures of the home, the city, the rest, the many mansions, the kingdoms, and the others, no one doubts. We should lose much in our anticipations if we should lose the visions of the audience chamber of the King revealed in the apocalypse—the Jasper walls, the golden streets, the sea of glass, th gates of pearl and the lamb in the midst of the throne. These give no definite knowledge, but they are full of suggestive power.

We shall be helped in our efforts to prepare by a remembrance of the glorious state of the redeemed as revealed in many passages. It is to be one of bodily perfection, according to the "body of his glory," who has saved us. It is to be a state of knowledge perfected;—"we are to know fully even as we are fully known." It is to be a state of moral purity. "There shall in no wise enter into it anything that defileth," and it is to be a state of perfect happiness and peace. We are to be "like him," for we shall see him as he is.

Perhaps no better way to prepare for heaven can be thought of than that suggested by the Apostle—that of walking as citizens of heaven, now. What is better than than to make the home of the heart a heavenly home, and, as far as may be, seek to implant heavenly conditions in the social soil of the earth.

The seer tells us that he saw the holy city, the new Jerusalem, coming down to earth out of heaven, made ready as a bride adorned for her husband. So should we try to actualize the promised conditions of heaven throughout the whole of our present environment.

If it be true that we grow by admiration, hope and love, then what fitter than that we should here and now seek to admire heavenly things in thought, in feeling, and in deed. It will prepare us, if we keep in vision, heavenly ideals, frame pictures of the heavenly life, lift up for our wonder and delight the spotless image of Jesus Christ, the Lord of Glory, and live constantly in experience of the presence of God. One advantage of Christian art and architecture and apocalyptic music is that they hold up before us constantly for our profit and imitation heavenly ideas, which become ideals, according to one definition, the moment they are thus held up for imitation. Then, too, we develop heavenliness by encouraging the presence of the heavenly hope. We stimulate all life by entertaining hope—so should we culture the springing of eternal life now.

It is to be feared that far too many discourage the blessed appearance of this immortal hope for want of what is termed scientific evidence. Our friends who have crossed the river do not return. We cannot say that our eyes have seen the resurrection body,—therefore there is no ground for hope. We forget, however, that the things most true are beyond logical proof.

"Nothing worthy proven can be proven."

We cannot prove that we are, or that our friends are, or that God is—for in the last analysis such ideas are intuitive. Yet what sane man or woman doubts either! So with the blessed hope of immortality. We are helped and ennobled and enriched by encouraging it. In an important sense we make our heaven by hoping for it.

Then love brings heaven in the heart. It is not only true that where love is God is but wherever love to God and love to our neighbors abides. There the tree of life blossoms in Eden won below. Love is the fulfilling of the law. Love is character in its germ and its completeness, both. The more we increase in love, the more we have fitted ourselves in

that which we will be the greatest thing in heaven as it is now the greatest thing in the world.

We prepare for heaven by obedience, by a prayerful attitude of mind and heart, and by living ever as in the sight of him that is invisible. It is well so to live that the other world shall not dawn upon us as a surprise. If we view the present life always as a preparation for the other, our whole earthly course will then be but the prelude to heaven's sweet song. Paul's attitude is worthy of imitation in this regard. He was ready to be offered up, the time of his departure was at hand, "I have fought a good fight," he says; "I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of life." To fight a good fight, to finish a right course, to keep up the faith — what better preparation could one have than that?

Unless one be prepared, heaven cannot be heaven to any soul. "There would be no use to send the unheavenly to heaven, for it would be unheavenly to them." How important, then, that in faith and loyalty, through trust and obedience, by meditation and duty, and prayer and inspiration in godliness and imitation of Christ, we make our calling and election sure to those inheritances, that are incorruptible, undefiled, and that fade not away.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The census of the Philippines, recently published, shows that the forests in the islands, in which there are 747 varieties of wood, are worth about $3,000,000,000, or double those of the states of Oregon and Washington, which are especially strong in that particular asset. Then there are great deposits of coal, iron and lead, and there are many indications of gold and silver, all of which represent a wealth of several billions more.

The pigmies brought to London from Central Africa are attracting much attention. They are six in number. Their speech consists merely of "clucking," a noise made by pressing the tongue against the roof of the mouth. The tallest of the party is only a trifle over four feet high, and save that their years are unmistakably written on their copper-colored faces, they look like mere children. There are four men, their names and approximate ages being: Bokani, the chieftian, aged 35 years; Matuka, aged 23; Mafutimengi, aged 22, and Mongongu, aged 18. The two women are Amuriapi, aged 32, and Kuarke, aged 22. All are distinguished by woolly hair and strikingly flat noses, while the venerable Bokani can lay claim to a straggling mustache and beard. A forest pigmy village has been provided by the management. Three meals a day are allowed to them. Breakfast at 8 o'clock consists of porridge and milk, boiled fish, one hard boiled egg, and bread. At 1 o'clock they get boiled bread and milk, boiled beef, haricot beans—a favorite dish—and bread. Dinner includes boiled fish, boiled chicken, or boiled mutton, more haricot beans and fruit. They get no pastry, and only drink milk or water.

According to the latest statistics, the total number of Congregational churches, including 557 foreign missionary churches of the American Board, is 6,476. The grand total of church members, inclusive of 63,178 members of foreign mission churches, is 736,899. The grand total of members in Sabbath-schools, inclusive of 65,116, in 1802, independent schools, is 733,368. The total of benevolent contributions is $2,165,904. The home expenditures for the year have been $8,386,161. The gains and losses have been as follows: Net addition of 19 churches; net gain of 13,321 church members; net loss of 3,040 in Sabbath-school membership; net loss of 3,478 in young people's societies; net increase of $76,937 in benevolent contributions; net increase of $431,595 in home expenditures. The fifth-year statistics of the churches show that 4,797 churches paid an aggregate of $4,042,738 to ministers in salaries, and that the average annual salary was $847. The value of 4,726 of the churches is $69,663,071. Invested funds of 947 churches amount to $5,642,879. The debts of 1,283 churches amount to $3,047,476. No parsonages are owned by 1,699 churches; 1,118 churches receive missionary aid.

On the continent, in Europe, the population is 350,000,000. Religious statistics distribute them as follows: Roman Catholics, 169,000,000; Protestants, 90,000,000; members of Oriental churches, 85,000,000; and about 5,000,000 each of Jews and Mohammedans. Italy, with 31,000,000, as well as Spain and Portugal with 25,000,000, are almost wholly Catholic. Belgium, with 6,000,000, is papal about twelve to one. In France, out of 39,000,000, less than a million are Protestants. Austria contains some 37,000,000 inhabitants, of whom 12,000,000 are non-Catholic. In Switzerland, nearly two-thirds of the 3,000,000 accept the Reformed faith. The German Empire holds 30,250,000 Protestants in a total of 48,000,000. Denmark, Sweden, Norway and the Netherlands, with a combined population of 13,500,000, are almost solid against the papacy; the latter being overwhelmingly Presbyterian, and the others Lutheran. Great Britain and Ireland are Protestant by 29,620,000 against 5,640,000. Of the Catholics, 1,370,000 are found in England and Wales, and but 330,000 in Scotland. In Ireland are found 1,155,000 Protestants and about 4,000,000 Catholics. Russia and Greece have a population of 100,000,000, of which two-thirds belong to the Greek Church. Mohammedans comprise about one-half of Turkey's 5,000,000.

Bishop Oldham writes from Manila that the people of that city are very interesting to look upon. "The men for the most part dress in white. The more advanced wear white drill coat and pants. The more conservative use the pants, but wear a thin native upper garment. All of them have stiff, bristly, black hair, close cut, and the broad, unmistakably Malay face. Where there is a dash of Spanish or Chinese blood, the features are improved. But while the men are insignificant to look at, the women command your attention. I know nowhere in Asia a woman who is at once so frank and so modest in her bearing and so tasteful in her dress. Look at her and she looks straight back at you for a moment without boldness or mock modesty. Her neck, which is never draped, is always shapely, and her head, crowned with an aureole of glossy black hair, is lifted with a certain proud grace. The wide half-sleeves of her camisa, or blouse, are starched to look like a butterfly's wings, and she wears around her neck a starched handkerchief pointed behind and before. She has exquisite taste in colors, and altogether is the most attractive looking woman in Asia. And she bears herself in a way that shows that even defective Christianity has incompar-

able value for woman. And she is a good business woman, seemingly with superior energy and thrift to the men. It is a common saying here that a mestiza—that is, a man of Spanish or Chinese father and Filipino mother—is the best native on the island."

Two hundred and fifty years ago the first colony of Jews arrived in this country. There were twenty-three of them. Arrangements are being made to celebrate this event. The Christian Intelligencer, New York, says: "There are now in this city alone about seven hundred thousand Jews, and about as many more elsewhere in this country. Most of those in this city have come during the last twenty years. One hundred years ago only one Jew in six stopped in this city; now the ratio is reversed and five out of six make their home here. Many are prosperous merchants. Their names appear on many of the business signs on Broadway and Twenty-third st. and Sixth ave. Some may be found in the professions and in politics. About one-third of the lawyers of this city are Hebrews. Some have obtained a prominence in national, state and city governments. They are liberal givers to philanthropic objects and educational projects. Their benefactions to Jewish charitable institutions in the United States last year amounted to eight million dollars. The expenditures of the United Hebrew Charities alone reached the sum of $228,000. The celebration will be an occasion of much joy. The Jews in this country have much reason for rejoicing. There is not another country on the globe where the Jew has the liberty he is accorded here, and enjoys so large a measure of prosperity. Persecuted everywhere else, here he has perfect freedom of worship, equal privileges with other men in business, and equal protection under the law with other citizens.

There was found, not long ago in Connecticut, a letter written by Dr. Lyman Beecher in 1824, in which he outlined the prospectus of a religious newspaper which he thought of establishing. "Such a paper," he thought, "should not be 'a war paper against sectarians,' nor 'meddle with the fluctuations of party,' nor 'influence the administration in any other sense than as the circulation of correct principles affects all our institutions, both civil and religious,' but 'the newspaper, except the preaching of the gospel, more than any other agency, can be a moral force in communities,' and 'can produce a homogeneous state of feeling of incalculable importance.'" The Presbyterian Banner says concerning this: "It is remarkable how accurately Dr. Beecher laid down the true lines of a religious newspaper in that day before such a paper had come into general use. He carefully discriminated its relation to political affairs, and hit the mark directly in the center when he denominated it a moral force that can produce a homogeneous state of feeling. One of the chief lines of work of a newspaper is to keep widely separated individuals and communities in touch with one another so that they will not become isolated and stagnant or provincial and eccentric in their thought and life. The newspaper is a universal pulpit from which all can hear the same truths and can thus know what others are thinking and doing. It sets currents flowing through the sea of life that mingle all its waters and thus keep them pure and sweet. It is a great heart that causes many lives to beat in unison with the same thoughts and purposes. We believe the religious press of today is fulfilling the ideal so admirably sketched by Dr. Lyman Beecher eighty years ago."

COMING IN TOUCH WITH WORKING MEN.

(FROM CALIFORNIA CHRISTIAN ADVOCATE.)

Rev. Dwight E. Potter, pastor of Union Street Presbyterian church, Oakland, has adopted a somewhat exceptional plan in order to come in vital touch with the men working in the carshops in West Oakland. It is personal pleasure to know such a vigorous and enthusiastic young minister as Mr. Potter. We like his spirit, however, in this matter we differ from his judgment. He has engaged as an unskilled laborer in the yards and will work side by side with the men in order to know by concrete experience the conditions under which railroad men live and work. This is one of those cases, if we rightly apprehend it, in which the net is spread in the presence of the bird. The intelligence of the workingmen has grown beyond that stage. Mr. Potter is at only an imaginary advantage and at every real disadvantage in such an undertaking. The procedure is based upon a wrong idea. The workingmen do not need that sort of treatment. Labor, whether in the shop or in the study, is essentially the same. Suppose we turn the question around. Let a railroad employe dedicate himself to God and the service of humanity, call upon the sick, tactfully, bury the dead, comfort the broken-hearted, and serve the community in a thousand and one ways, and come up smiling with two sermons every Sunday. This would be an expensive, an inadequate method of bringing a railroad laborer into the knowledge of the conditions of a minister's life. To attempt it without the natural preliminary training which leads to such a life would give the railroad employe an abnormal, a distorted idea, of a minister's life. The chances are that a sympathetic and highly sensitive nature in either case will receive fundamentally wrong impressions and lose the natural poise of life. However noble the end Mr. Potter has in view, he cannot appear absolutely real in his experiment. He seems to be what he really is not. The moral instincts of human nature are highly sensitive. We may attempt to disguise our purpose, no matter what it is, but it cannot be done and at the same time maintain absolute sincerity. Mr. Potter's experiment is to his credit that he does not appear in disguise. There may be extraordinary circumstances which will justify the experiment. We discuss the question wholly on general principles and with the warmest desire that Mr. Potter may attain his purpose.

BROOKDALE COTTAGE FOR RENT.

For rent, Completely Furnished: Seven-room cottage with bath in Brookdale, Santa Cruz Mts., from Aug. 15. Terms reasonable. Apply 576 E. 14th St., Oakland.

From the present occupant we quote: "We are very greatly pleased with the cottage and with its surroundings. It is quite a charming outlook, brook, piazza, fine place, indeed!"

DIVINE TRUTH.

Not more necessary are constant supplies of water to the growth of vegetation in the sultry regions of the East, than the influence of divine truth to the existence of human happiness. If a tree, planted by the margin of a refreshing river is proof against the heat of the sun, or the unfavorableness of seasons, he, also, who into a well-prepared heart receives continual infusions of religious wisdom is flourishing and happy amidst all the inconveniences of life.—Bishop Jebb.

ELEVENTH INTERNATIONAL SUNDAY SCHOOL CONVENTION.

The Eleventh International Sunday-school Convention opened its sessions in Toronto, Canada, Friday afternoon, June 23d, at three o'clock.

Friday evening three monster meetings were held, two in the Metropolitan Church and one in Massey Hall. More than 8,000 people attended these three sessions. Over 2,000 of these were delegates, many of whom had traveled across a continent.

The principal meeting was held at Massey Hall. Rev. B. B. Tyler, D. D., of Denver, Colorado, President of the Convention, occupied the chair. After the praise service, conducted by Prof. F. H. Jacobs, of New York, assisted by Mr. H. M. Fletcher's chorus of 300 voices, and other preliminary exercises, Mr. Justice Maclaren was introduced, who, in turn, presented various speakers to the convention. The addresses of the evening were delivered by Rev. Alan Hudson, pastor of the First Congregational Church, Brockton, Mass., and Bishop Vincent. Both of these speakers aroused the delegates by their reference to the Sunday-school opportunity.

Bishop Vincent spoke on "A Forward Look for the Sunday-school." In glowing and attractive terms he described the anticipated development of this religious agency in the near future. "The church school of the future," he said, "will be less a school and more of a home. Its keynote will not be recitation, but conversation—friendly conversation. Its program will embrace not so much scientific and critical studies in Theology as natural, simple, wisely-conducted religious conversation, with a view to the promotion of practical and spiritual life. The methods that will characterize the home and school life of the future will be biographical study and the conversational method. The church school will be an extension of the ideal home."

"The Church School will co-operate with all practical reformers. The church school will have a controversy with Romanism. It will be practically a struggle between Rome and the home, the ecclesiastic and the domestic, the priest and the parent, the confessional and the intelligent mind who confesses to God directly through Jesus Christ, without any human sacerdotal intermediary. Believers must be alert and awake, looking after our children as Rome is looking after hers and ours."

The twin meeting at Metropolitan Church was presided over by Mr. E. B. Machum of St. John, N. B., vice-president of the Tenth International Convention; Hon. J. W. St. John, Speaker of the Ontario Legislature, and Rev. Canon H. J. Coby, D.D., rector of St. Paul's Church, welcomed the delegates.

Mr. E. K. Warren of Three Oaks, Michigan, president of the World's Fourth Sunday-shool Convention, Jerusalem, made the first reply, and was followed by Rev. H. H. Bell, D.D., pastor of the First United Presbyterian Church of San Francisco.

"I look forward to the time," said Dr. Bell, "when there shall be no difference between Canada and the United States."

Turning to the relation of Sunday-schools in America to the far-away mission fields, Dr. Bell said:

"The same Pacific waters which wash the shores of the Western States and British Columbia wash the shores of the great pagan empires. Their message to us is, 'We trust you,' 'We believe in you,' 'We look to you to do us good.' Shall we disappoint them?"

Among the notable addresses of Saturday were these:

Dr. James E. Shepherd of Durham, N. C., on "Work Among the Negroes"; "The Sunday-school as an Evangelistic Force," by Prof. Frank K. Saunders, Ph.D., secretary of the Congregational Sunday-school and Publishing Society; and "The Sunday-school as an Educational Force," by Prof. H. M. Hamil, D.D., Nashville, Tenn., superintendent of teacher training of the Mehodist Church, South.

Ten thousand children attended the Saturday afternoon rallies.

The report of the General Secretary, Mr. Marion Lawrence, on Saturday, gave an accurate and extended view of the world field.

The statistical returns showed a total of 14,127,541 teachers and scholars in Ntrth American Sunday-cshools. Canada alone had 10,686 Sunday-schools and 774,502 teachers and scholars in them.

The wide field and great extent of the Sunday-school Union's operations were indicated by figures. Fifty-eight States and provinces and over 2,000 counties are organized. Not less than 120,000 people are giving blocks of their time to advance Sunday-school work.

The surprise in the report of the Executive Committee was the submission of a plan for an International Sunday-school Building, to be erected at a cost of $2,000,000. Pledges and contributions for the work to the amount of $50,000 a year for the next triennium will be urged.

On Sunday, a monster mass meeting, under the direction of the Canadian Temperance League, was held at Massey Hall. Every seat in the big auditorium was occupied, and many people were compelled to stand throughout the meeting.

Rev. M. C. B. Mason, D.D., of Cincinnati, O., the secretary of the Freedman's Aid and Southern Educational Society of the Methodist Church, delivered a telling address. He was one of the two principal speakers of the day.

Dr. Mason said that the greatest enemy confronting present-day society was the liquor traffic.

On Monday Mr. W. N. Hartshorn of Boston, publisher of the "Modern Priscilla," was re-elected chairman of the executive committee. Mr. E. K. Warren of Three Oaks, Mich., was also re-elected vice-chairman, as were Mr. Marion Lawrance, general secretary; Mr. W. C. Pearce, teacher training secretary; Mrs. J. W. Baines, primary and Junior secretary; Mrs. Mary Foster Brynen, field worker, and Rev. Dr. Shepard, field worker among the negroes, Atlanta, Ga.

Honorable J. J. Maclaren, Toronto, Ontario, was elected president of the convention. Among the vice-presidents is Rev. H. H. Bell, D.D., of San Francisco; for treasurer Dr. Geo. W. Bailey, Philadelphia, Penn.; recording secretary, Rev. Joseph Clark, D.D., Ohio. The district committeemen for California are: C. M. Campbell, Sacramento; Silas W. Mack, Pacific Grove; Gail Borden, Los Angeles; Rev. Hugh K. Walker, D.D., Los Angeles. Nevada: J. E. Stubbs, D.D., Reno.; C. R. Carter, Reno. Arizona: Walter Hill, Prescott; Ostora Gibson, Tombstone.

The election of officers of the Sunday-school Editorial Association resulted as follows: President, Rev. J. T. McFarland, D.D., New York; vice-president, Rev. J. J. Van Ness, Nashville, Tenn.; secretary-treasurer, Rev. G. S. Albert, Philadelphia; Executive Committee, A. L. Phillips, Richmond, Va., and Rev. William Briggs, D. D., Toronto.

The officers elect of the field workers' division are: President, E. A. Fox, Tenn.; Secretary-Treasurer, Rev. C. S. Kentucky; Secretary, J. H. Engle, Kassas; Secretary, J. H. Eagle, Kansas; Membership Secretary, C. E. Hanak, Chicago. Mr. C. R. Fisher of California was elected Vice-President for the ninth district.

The convention took up most of the morning considering the report of the Lesson Committee, which was presented by Rev. J. T. McFarland, of New York. The recommendation that an advanced series of lessons be prepared, which could be used instead of the usual course if the teacher preferred to do so, gave rise to a great deal of discussion. Finally, by vote of 617 to 601, it was decided to continue the lesson system as at present existing.

In view of the strong feeling favorable to an advanced course of study Prof. Hamill moved that the Lesson Committee be instructed, with the assistance of editors of publications and general secretaries, to prepare a course for advanced Sunday-school scholars. This motion prevailed with but little opposition.

The last address of the day on "The Relation of the Religious and Secular Press to the Sunday-school," was delivered by Rev. Dr. Levi Gilbert, of Cincinnati, O., editor of the "Western Christian Advocate." Dr. Gilbert created a laugh in this connection by telling a story of a Scotch minister who used the following text in a sermon on a similar subject: "He sought to see Jesus who he was, but could not for the press." It was almost inexplicable, he went on, to understand why so much space was given to sports and fashions and so little to the church, the members of which formed two-thirds of the population.

The final session on Tuesday was memorable by reason of large gifts for a forward movement in Sunday-school work. Subscriptions to the amount of $75,000 were received, but the committee decided not to stop taking pledges until an amount had been reached sufficient to put twice the present number of secretaries in the field. The next convention will meet in Louisville, Kentucky, in 1908.

There were four invitations—Hot Springs, Ark., Louisville, Ky.,San Francisco, Cal., and Winona Lake, Ind. Hot Springs lost on the first show of hands, but the vote looked close for the other three. The final vote was taken on San

Francisco and Louisville, and stood at 647 for the Kentucky city and 469 for San Francisco.

The next worlds' convention will be held in Rome, 1907. Mr. Robert E. Speer, Associate Secretary of the Presbyterian Board of Foreign Missions, New York, gave a magnificent address which formed a fitting climax to the convention. This great meeting was pronounced by Dr. Potts to be "The most remarkable Sunday-school convention in the history of the world."

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ.
I might despair. —Tennyson.

Third Quarter—Lesson IV.

Isaiah iv: 1-13.

July 23, 1905.

Gracious Invitation.

In the fifty-third chapter, that "golden passional," the prophet has described the Great Shepherd's method of recovering his wayward flock, even by the sacrifice of his Son. He dwells upon the particulars of the vicarious death of Jesus, and, in closing, exults over the triumph of him whose conquering was by love and suffering. In the fifty-fourth chapter, Isaiah describes the Church, her beauty, security and capacity. In the fifty-fifth chapter he bursts out in a general and joyous invitation to the whole race to partake of the benefits of the atonement, and enjoy the security of the Church.

The prophet picks up (verse 1) the common street-cry of the water-vender, and turns it to the noblest use. He knows how inexhaustible are the riches of grace, when, without hesitation, he invites "every one" to partake. The "whosoever will" of the New Testament is the echo of this "Ho! every one" of the Old. "Buying without money" is only a paradoxical way of emphasizing the freeness. Water, wine and milk is a progressive scale to indicate the refreshing, exhilarating, and nourishing power of grace. But the sinner must be conscious of his need of salvation, and desire it, and come for it, as the thirsty man feels his thirst before he comes to the water-vender. And this consciousness of need (verse 2) comes with attention.

Those who partake of the atonement are joined to God (verse 3) in the new covenant, which is never to be supplanted by any other, and which includes the mercies assured in David's greater Son, who shall be (verse 4) the ideal witness, leader and commander of the race —he who shall witness to and teach men the way of salvation and duty, and shall, by his example and authority, lead them in it. The Redeemer's kingdom of grace (verse 5) shall sweep out to include nations not yet in existence, and others ignorant of the gospel shall show alacrity in accepting it when it is preached to them.

And it is supremely important that the gracious invitation of the gospel (verse 6) should be accepted immediately; that we should "hearken," "incline the ear," "hear," "buy," "eat," and "seek"; for there is coming a time when the Lord can not be "found" and will not be "near." The present life only is the period in which the provicions of the atonement avail. But in this life let the sinner forsake his wicked way and unrighteous thoughts; let him not only thus cease from evil, but let him do well in repentance toward God and faith in Christ, and God will not only have mercy, but will abundantly pardon. God's abundant pardon (verse 7) stands in contrast to man's illiberal forgiveness. God's thoughts and ways in general, and especially in the matter of forgiveness (verses 8, 9), are in marked contrast to man's; they are as wide asunder as heaven and earth.

And the process of grace in renewing the soul shall not be a whit less certain (verses 10, 11) than the processes of nature. As rain and snow do not return until they have accomplished the end for which they were sent, so certainly shall the blood sprinkled from Calvary be effectual in the removing of sin from the penitent and believing.

The Teacher's Lantern.

Thirst is the fiercest, most importunate of physical appetites. It is here taken as the symbol of the soul's consciousness of need. Jesus joins hunger to thirst in his beatitude of the seeker after righteousness.

The lavish hand of God is put in contrast with the grasping hand of the Oriental money-lender. God does things abundantly. The atmosphere of earth is seventy miles deep. Will it ever be breathed up? The oak shakes and enough acorns drop to plant a hundred forests. Will earth ever be denuded of its foliage? As in nature, so in grace! Enough for each, for all, for evermore!

The prophet concludes with a high grace note of gladness. Joy, peace, singing, clapping of hands.

But in the final analysis the sources of grace are not found external to one's self. There is not anywhere in the universe a mysterious reservoir of supply. "Do not say who shall go into the deep; that is to bring it up. But what saith the Scripture? The kingdom of God is within you."

The first step in religion is one of discovery. One finds the possibility and power of a new life within. The next step is one of unfoldment. An evolution, ceaseless and divine, has begun.

HE HAD BACKBONE.

Not all boys would have done as did Harry Shepler, who was in the Signal Service. Harry was ordered one morning by a sergeant to report for duty at the canteen. He refused to do so, and the sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier, and I will not report at the canteen." He was duly reported to the major, who sent for him. Shepler went with trembling knees, but with a steady heart, for he knew he was right. When he came before the major, that officer said to him:

"Are you the young man who disobeyed orders this morning?"

"Yes, sir; I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier, and not a bartender."

The major arose quickly from his stool, and, extending his hand, said:

"Shepler, you are the kind of man we want. I am glad to see a fellow who has the courage of his convictions. You are not obliged to report to the canteen."

In a letter in reference to this incident, says the Sunday-school Times, Shepler gave as the reason for his ability to stand firm the fact that he would not dishonor his mother, nor the Sunday-school which had taken such an interest in him while he was a soldier.—Selected.

"YENDER GRASS."

"This world is full of 'yender grass,'
says Deacon Watts to me;
"When I'm a-mowin' in the field, the
grass close by," says he,
"Is short and thin and full of weeds;
but over yender, why,
It looks to me as if the grass is thick
and smooth and high.
But sakes alive! that ain't the case; for,
when I mow to where
The grass I saw from far away looked
all so smooth and fair,
I find it's jest as short and thin as all
the rest, or wuss;
And that's the way the things of earth
keep on a-foolin' us!

" 'Bout every day you'll hear some man
complainin' of his lot,
And tellin' if he'd had a chance like
other people, what
He might have been! He'd like to know
how he can ever win,
When all the grass that comes his way
is all so short and thin.
But over in the neighbors' fields, why,
he can plainly see
That they're in clover plumb knee-deep
and sweet as sweet can be!
At times it's hard to tell if things are
made of gold or brass;
Some men can't see them distant fields
are full of 'yender grass.'

"I've learned one thing in makin' hay,
and that's to fill my mow
With any grass that I can get to harvest
here and now.
The 'yender grass' that 'way ahead is
wavin' in its pride
I find ain't very fillin' by the time it's
cut and dried.
Hope springs eternal, so they say, within the human breast;
Man never is, the sayin' goes, but always to be, blest.
So my advice is, Don't you let your
present chances pass,
A-thinkin' by and by you'll reap your
fill of 'yender grass.' "

—Nixon Waterman, in Christian Endeavor World.

It is the simpleton who doesn't dare to be simple.

CONSECRATION HYMN.

By the Rev. Frank H. Allen.

Myself to Thee, O Master!
I give without reserve.
My powers in consecration
Thy reasonable will to serve.
My time in due proportion,
My wealth as Thou hast made
My love to Chruch, most holy—
All on Thine altar laid.

To fellow-men in service
Myself I freely give,
With words of patience, help me
In charity to live;
In thoughtful deeds heroic,
In judgments kind, just, brave,
In sacrifice most Christly,
Which lift the world and save.

To be myself I pledge Thee,
Obeying voice and sight,
Fulfilling Thine Ideal
As pardoned child of light.
Thy flesh, Thy blood here shown me,
Amaze, rebuke, yet move
My vows to fresh allegiance—
I feast, I drink Thy love.

Sag Harbor, N. Y.
—New York Observer.

WHAT IS BROAD-MINDEDNESS?

To be called a broad-minded man is considered a compliment; to be called narrow is to be classed with men who are almost bad. That, at least, is the popular opinion. But what is genuine broad-mindedness?

For a Christian man there is but one ideal of perfect manhood, and Jesus Christ was the broadest-minded man the world ever knew; even his enemies admit it. Logically, then, we ought to find genuinely broad-minded men among his followers. As a matter of fact, we do, only there are some among his followers who have not grasped what his breadth really was.

Broad-mindedness must be open-mindedness.

Equally with this, real broad-mindedness implies sympathy. A man is as wide as his sympathies; the world is as big as a man's heart—no bigger, for him. If music, or painting, or literature, finds no answering chord in my heart, I am narrowed by just so much. If the thrill of patriotism is lacking, the long list of the nation's heroes, the songs of battle, deeds of valor, are as nothing to me. A man is narrowed at every point where his interest and sympathy stop. You can find men and women who are interested in just one thing—their business or themselves. The writer has in mind a typical man who is interested in one mill, one family horse (particularly four), yachts (particularly one), and one church. This man will tell you that he is a liberal, that he believes in letting men alone; they may vote as they please, they may be godly and ungodly as they please, read what they please, and think what they please. He is dangerously near the popular conception of broad-mindedness. As a matter of fact, his is the most dangerous type of narrow-mindedness. What he calls tolerance is actually indifference. So-called toleration of another man's conduct and beliefs is far oftener indifference than sympathy.

The man of real broad-mindedness, he who is our ideal, the most liberal man ever bred by heaven and earth, saw in every commonplace man, every rascal, every hypocrite, every fisherman, every friend or foe in his own family and among the heathen, the possibility of being a child of God. So keen was his sympathy with each that he labored to make that possibility a reality by any means whatever. He rarely used the same method twice, but he was always aiming at the same thing: making bad men good, and the sad joyous.

The broadest-minded man among us is he whose sympathy will prompt him to think and do everything for the good of his fellow-man. Yet these men are reviled as illiberal when they would close saloons and evil resorts, when they would forbid amusements that are tainted, and rebuke habits that are injurious. It is the Christian's business to be broad enough to endure the accusation of narrowness; it is his duty not to sink into indifference and tolerance of evil. For if "live and let live" is the broadest way in morals, then New York and Philadelphia may go to school to Africa or the Australian bush.

God never placed any limits on our sympathies. With him it was "go into all the world. The glory of the Christian church is her missionaries, the one broad-mindedness to which history gives no parallel, and to which the enemy can bring no answer. Yet there is a sort of geographical Christian, who believes in local or home missions, as the case may be. These are they whose hearts have not yet been broadened, whose sympathies will not stand the voyage to a foreign port.

What would have been the fate of mankind had the Son of God been of that type of broadness that is willing to let others alone? The unlimited wisdom of heaven, as well as its unbounded love, was shown when the Son of heaven limited itself to the life of a Jewish carpenter, in order that he might teach his friends both to live and to die right. His sympathy was not with the spirit more than the body, nor with the body more than the spirit. He took us just as we must take ourselves: two-sided beings, animal and spiritual, flaming passions and heavenly aspirations. He sympathized with both sides of us, for he was of the same flesh and spirit; he sympathizes when we need clothes and when we need creeds, for we need both; there is the religion of one, and there is the religion of the other. Christ's Christianity contemplates factory and cathedral farm, and chapel, hospitals and theological seminaries. Blessed is the man who has his breadth.—S. S. Times.

THE FREEDOM OF LIFE.

It is not the work that tires you. It is the way you do it.

Concentration does not mean straining every nerve and muscle toward our work; it means dropping everything that interferes, and strained nerves and muscles constitute a very bondage of interference.

Many people are in bondage because of doing wrong, but many more because of doing right in the wrong way. Real freedom is only found through obedience to law.

There are laws for rest, laws for work, and laws for play, which, if we find and follow them, led us to quiet, useful lines of life.

It is right for most people to sleep eight hours every night. The wrong way of doing it is to go to sleep all doubled up, and to continue to work all night in our sleep, instead of giving up and resting entirely.

It is right to play and amuse ourselves for rest and recreation. We play in the wrong way when we use ourselves up in the strain of playing, in the anxiety lest we should not win in a game, or when we play in bad air. To worry is wicked; it is wickedness of a kind that people often do not recognize as such, and they are not fully responsible until they do; but to prove it to be wicked is an easy matter, when once we are faced toward freedom; and, to get over it, as I have said, is a matter of steady, persistent patience. Hurry, worry and irritability all come from selfish resistance to the facts of life; and the only permanent cure for the waste of force and the exhausting distress which they entail is a willingness to accept those facts, whatevery they may be, in a spirit of cheerful and reverent obedience to law. Resistance, which is the mental source of hurry, is equally at the root of that most harmful emotion—the habit of worrying.

Circumstances, however difficult, are always, without exception, opportunities, and not limitations. Self-pity is one of the states that interferes most effectually with making the right use of circumstances. To pity one's self is destruction to all possible freedom.—Annie Payson Call, in "The Freedom of Life."

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